

SELECTIONS FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE
NORTH-WESTERN PROVINCES, OUDH,
CENTRAL PROVINCES, AND RAJPUTANA,

Received up to 1st June 1892.

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LIST OF NEWSPAPERS EXAMINED.

Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU.					
Monthly.			1892.	1892.	
Kayasth Patrika ...	Lucknow ...	Devi Prasad ...	For May ...	31st May ...	217 copies.
Tri-monthly.					
Akhbar-i-Imamia ...	" ...	Abid Ali ...	23rd May ...	30th " ...	347 "
Urdu Akhbar ...	Moradabad ...	Abdul Aziz ...	12th " ...	26th " ...	125 "
Weekly.					
Akhbar-i-Alam ...	Meerut ...	Muqarrab Husain Khan ...	24th " ...	" " ...	65 "
Alwaqt ...	Gorakhpur ...	Ghulam Sa'id ...	25th " ...	27th " ...	350 "
Kazid ...	Lucknow ...	Ashraf Ali ...	27th " ...	29th " ...	250 "
Colonel ...	Moradabad ...	Banwari Lal ...	24th " ...	29th " ...	250 "
Dabdaba-i-Qaisari ...	Bareilly ...	Thakur Prasad ...	31st " ...	" " ...	446 "
Dabdaba-i-Sikandari ...	Rampur ...	Muhammad Husain ...	30th " ...	1st June ...	500 "
Fitnah ...	Gorakhpur ...	Nizam Ahmad ...	24th " ...	23rd May ...	300 "
Hindustani ...	Lucknow ...	Ganga Prasad Varna ...	25th " ...	27th " ...	150 "
Jam-i-Jamshed ...	Moradabad ...	Jamshed Ali ...	15th " ...	30th " ...	250 "
Karnamah ...	Lucknow ...	Muhammad Yaqub ...	25th " ...	23rd " ...	300 "
Kayasth Reformer ...	Bareilly ...	Thakur Prasad ...	31st " ...	" " ...	300 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU—(concluded).						
Weekly.						
				1892.	1892.	
15	Matla-i-Núr ...	Cawnpore ...	Gauri Shankar ...	21st & 28th May, ...	26th May & 1st June,	50 copies
16	Mihir-i-Nimroz ...	Bijnor ...	Karim-ul-lah ...	28th " ...	31st " ...	385 "
17	Naiyar-i-Asam ...	Moradabad ...	Amjad Ali ...	23rd " ...	26th " ...	250 "
18	Najm-ul-Akhbār ...	Etāwah ...	Rāh-ullah Khān ...	30th " ...	31st " ...	175 "
19	Najm-ul-Hind ...	Jaunpur ...	Muhammad Muhsin, ...	11th & 18th April...	1st June ...	60 "
20	Nasim-i-Agra ...	Agra ...	Jamna Dās Biswas...	30th May ...	" " ...	450 "
21	Nāsir-i-Hind ...	" ...	Muhammad Ali ...	24th " ...	27th May ...	40 "
22	Nisām-ul-Mulk ...	Moradabad ...	Fahim-ul-din ...	25th " ...	28th " ...	250 "
23	Nūr-ul-Anwār ...	Cawnpore ...	Abdul Hamīd ...	21st " ...	27th " ...	196 "
24	Oudh Punch ...	Lucknow ...	Sajjād Husain ...	28th April & May 19th & 26th.	26th & 31st " ...	450 "
25	Rahbar ...	Moradabad ...	Partāp Krishn ...	25th May ...	28th " ...	160 "
26	Riās-ul-Akhbār ..	Gorakhpur ...	Nizām Ahmad ...	24th " ...	" " ...	325 "
27	Rohilkhand Punch ...	Moradabad ...	Jamshed Ali ...	15th " ...	30th " ...	150 "
28	Shula-i-Tūr ...	Cawnpore ...	Prabhu Dayal, Bhār- gav.	26th " ...	28th " ...	100 "
29	Sitāra-i-Hind ...	Moradabad ...	Banwāri Lāl ...	28th " ...	31st " ...	125 "
30	Tamannāi ...	Lucknow ...	Puran Chand ...	24th " ...	26th " ...	125 "
31	Tūtī-i-Hind ...	Meerut ...	Sajjād Husain ...	24th & 31st " ...	26th May & 1st June,	150 "
Daily.						
32	Oudh Akhbār ...	Lucknow ...	Sheo Prasād ...	26th May to 1st June,	26th May to 1st June,	540 copies (including 90 copies taken by Govt.)
URDU-ENGLISH.						
Bi-weekly.						
33	Aligarh Institute Gazette ...	Aligarh ...	Alīm-ul-lah ...	24th, 28th & 31st May,	26th & 29th May & 1st June.	464 copies (including 232 copies taken by Govt.)
HINDI.						
Monthly.						
34	Hindi Pradip ...	Allahabad ...	Balkrishn Bhatt ...	For Feb. & March ...	" " ...	300 copies
35	Saraswati Prakash ...	Benares ...	Banwari Lāl ...	For April & May ...	28th May ...	600 "
Weekly.						
36	Almora Akhbār ...	Almora ...	Sadā Nand ...	23rd May ...	26th " ...	105 "
37	Bhārat Jīwan ...	Benares ...	Rām Krishn, Varma,	23rd " ...	27th " ...	1,500 "
38	Prayāg Samāchār ...	Allahabad ...	Jagan Nāth ...	26th " ...	28th " ...	400 "
39	Sajjan Kirti Sudhakar ...	Udaipur ...	Ashyāchālāk Dān ...	23rd " ...	27th " ...	100 "
Daily.						
40	Hindustān ...	Kālākankar ...	Deva Charan ...	26th to 31st " ...	27th May to 1st June.	470 "
HINDI-URDU.						
Monthly.						
41	Mazhar-ul-Zirāat ...	Meerut ...	Muqarrab H usain Khān.	For May ...	31st May ...	115 "
Weekly.						
42	Kāshi Patrikā ...	Benares ...	Lakshmi Shankar Misra, M.A.	27th May ...	30th " ...	500 copies (including 343 copies taken by Govt.)
Bi-weekly.						
43	Jaipur Gazette ...	Jaipur ...	Mahāvīr Prasād ...	21st & 28th " ...	26th & 31st " ...	100 copies
MARATHI.						
Weekly.						
44	Subodh Sindhu ...	Khandwa ...	Lakshman Anant Prayāgi.	25th " ...	28th " ...	293 "
MARATHI-ENGLISH.						
Weekly.						
45	Nyāya Sudhā ...	Nagpur ...	Sadā Shiva Ram- chandra Patwardhan.	" " ...	" " ...	450 "
GORKHA.						
Weekly.						
46	Bhārat Jīwan ...	Benares ...	Rām Krishn, Varmā,	13th & 27th " ...	28th " ...	600 "

I.—POLITICAL AND FOREIGN.

1. The *Hindustani* (Lucknow), of the 25th May, publishes a translation of the letter sent by Mr. Hume to the *Bengalee* of Calcutta soon after his arrival in England and of his letter to the London *Times*, and observes that it will be seen that the opposition elicited by his confidential circulars has in no way damped his enthusiasm. He continues to be as firm and resolute in furthering the cause of the National Congress as ever. No unprejudiced man, after reading his two letters above referred to, can accuse him of treason or sedition, and it is the duty of all patriotic natives to support him through thick and thin, in utter disregard of the threats and frowns of narrow-minded Anglo-Indian officials. HINDUSTANI.
May 25th, 1892.
2. The *Subodh Sindhu* (Khandwa), of the 25th May, gives the substance of the letter contributed by Mr. Hume to the London *Times* in reply to Mr. Maclean's attack on him, and observes that he has given a very sober reply, fully explaining the purport of his confidential circulars. This country must be considered very unlucky if Indian affairs still do not receive sufficient attention in England. SUBODH SINDHU.
May 25th, 1892.
3. The *Akhbār-i-Ālam* (Meerut), of the 24th May, gives the proceedings of a public meeting held by the Musalmāns of Meerut at the Town Hall in honour of the Queen's birthday. Shaikh Abdul Karim, C. I. E., occupied the chair, and several speeches suitable to the occasion were made. AKHBAR-I-ĀLAM.
May 24th, 1892.
4. The *Tut-i-Hind* (Meerut), of the 31st May, congratulates Sir Auckland Colvin on his being made a Knight Commander of the Most Exalted Order of the Star of India, and observes that His Honor has probably received this title in recognition of his efforts in connection with the introduction of water-works. (The *Najm-ul-Akhbār*, Etāwah, of the 30th May, expresses satisfaction at the receipt of the title by His Honor). TUT-I-HIND.
May 31st, 1892.
5. The *Nāsir-i-Hind* (Agra), of the 24th May, republishes from the *Bemisdāl Punch* an imaginary conversation between England, Russia and India in verse. England tells Russia that the latter will never succeed in its attempts to conquer India and that with all their grievances the natives like her. The Amir is a friend to her, although unfavourable rumours are frequently spread regarding his attitude. The evacuation of Egypt, which is so dear to her, is simply out of the question. She is the ruler of India and can levy as many taxes as she likes. Russia replies that she can have no difficulty in taking India, as she possesses the largest and most powerful army in the world. On taking possession of India she will remit all taxes. The Amir cannot be an enemy to her. Indeed, her policy is so conciliatory that she can easily turn enemies into friends. India says that no kindness will be shown to her, but that she will continue to be subjected to as many hardships as ever. She is most unlucky and is destined to endure all sorts of sufferings and miseries. She is even exposed to starvation from the scarcity of grain. An idea of the encouragement of education may be formed from the circumstance that men holding the middle class examination certificates can find no better employment than cutting grass. Barbarous niggers as natives are, they quietly put up with all tyranny and oppression. (The *Rahbar* of the 25th May and the *Colonel* of the 24th idem also publish the same imaginary conversation.) NASIR-I-HIND.
May 24th, 1892.
6. The *Tut-i-Hind* (Meerut), of the 31st May, condemns Amir Abdul Rahman Khan as a cruel and tyrannical prince, and complains that he unnecessarily put all the influential sardars and learned men at Kabul to death, with a view to remove all apprehension of danger. He greatly interferes with trade and harasses traders. Five hundred innocent Kuzalbashes have lately been massacred by him. Far from being thankful to the Government of India, which has placed him on the throne and gives him a subsidy of 12 lakhs a year, he considers the payment of the subsidy as a sign of its TUT-I-HIND.
May 31st, 1892.

weakness. He objected to the extension of the railway to Kandahar, and has lately begun to interfere with Chitral and independent frontier tribes which are on friendly terms with the Government of India. Judging from his conduct, the Government can hardly expect any help from him in a crisis. Sir Robert Sandeman has rendered an important service to Government by gaining the good-will of the wild frontier tribes which formerly hated Europeans as unbelievers. The Amir should be told to sever all connection with Russia and not to interfere with frontier tribes. If he accedes to our wishes, well and good; otherwise he should be dethroned and Afghanistan occupied for good.

JAM-I-JAMSHID.
May 15th, 1892.

7. The *Jam-i-Jamshid* (Moradabad), of the 15th May, praises Muhammad Hamid-ul-Zafar Khán, Secretary to the Rámpur Council of Regency, for his ability, and observes that all the reforms introduced since the death of his brother, General Azam-ul-din Khán, have originated with him. He possesses an advantage over his late brother in that he knows English better. It is to be hoped Government will soon make him Vice-President of the Council.

SUBODH SINDHU.
May 25th, 1892.

8. The *Subodh Sindhu* (Khandwa), of the 25th May, adverting to the rules issued by the Rámpur Council of Regency regarding the sale and carrying of knives, observes that the operation of the rules must cause great annoyance and hardship to the inhabitants of Rámpur.

II.—ADMINISTRATION.

BHÁRAT JIWAN.
May 23rd, 1892.

9. The *Bhárat Jiwán* (Benares), of the 23rd May, in continuation of its previous article on the poverty of India (see page 174 of the Selections from Vernacular Newspapers for week ending 18th May 1892), observes that the weavers of Dacca, Shantipur, Chandeli, Nagpur, Behar, Moorshedabad, Benares and other places, who were once very rich and prosperous, have been reduced to abject poverty by European competition. The growing cotton industry of Bombay is an eyesore to the selfish cotton lords of Manchester, who have already induced Government to pass the Indian Factories Act with a view to check it. Government has provided means of education for natives, but the Civil Service Examination is held only in England, and therefore Hindus, whose religion does not allow them to cross the sea, are unable to compete at it. The brunt of battle has generally fallen on native soldiers in the wars of the Government of India, and they have always shown remarkable bravery and borne great privations, but still they are never promoted to posts higher than Subahdar-Major, and their brethren are not enlisted as volunteers. Natives, who were once so famous for their bravery, have been turned into a nation of cowards by the operation of the Arms Act. In spite of the growing poverty of the country, Government continues to increase the public expenditure. The military expenditure in 1890 was Rs. 20,00,00,000 against Rs. 11,46,30,000 in 1857. The civil expenditure has been increasing with an equal pace. It amounted to Rs. 9,57,53,570 in 1872-73 but rose to Rs. 15,30,99,000 in 1889-90. Government attacked Burma, espousing the cause of a British trading company, and annexed that country, although the measure has burdened the Indian treasury with a heavy expenditure. Since the odious Age of Consent Bill has been passed Government has frequently interfered with religious matters. The dispersion of the Hardwar fair is a recent instance of this new departure, which has created widespread discontent among the Hindu community. The abnormal rise in prices, which is the cause of severe distress among the poorer classes, is due to the large export of grain to England. It is the duty of native newspapers to draw the attention of Government to all faults of the administration and ask for their removal.

ODDH PUNCH.
May 26th, 1892.

10. The *Oudh Punch* (Lucknow), of the 26th May, represents natives as attacked by a pack of wolves, the leader being marked the Military Charges, and others—Litigation, Poverty, Grain Export, &c.—and as appealing to Her Imperial Majesty for help.

HINDI PRADIP.
March 1892.

11. The *Hindi Pradip* (Allahabad), for March, received on 1st June, argues that the growing poverty of the agricultural classes is not due to the alleged extortion practised by

jans or money-lenders. It is true that the latter charge them rather high rates of interest, but they are obliged to do so to provide for losses to which they are exposed in dealing with cultivators. Although Government has every kind of power, it is not able to recover fully the advances made by it to agriculturists. If any additional obstacles were placed in the way of mahajans recovering their money from landholders and cultivators, the latter would not get advances at any rates of interest and their ruin would be precipitated. The Land Indebtedness Commission has not yet submitted its report, but the evidence given before it, especially by a judge, shows that the Deccan Agriculturists' Relief Act has produced no good results. If Government desires to improve the condition of zamindars and ryots, it should remove the real causes of their ruin, which are no other than the heavy assessment of land revenue, the rise in the price of seed and cattle, and the increase in their expenses. As regards the last cause, the cost of living has considerably increased, partly because there is a general rise in the prices of all things and partly because all classes of people have adopted a better style of living. Again, a great deal of money has to be spent *volens volens* in litigation, feasts to Commissioners and Collectors, and contributions to Lady Dufferin's Fund and other such funds established by the authorities. There is no reason to think that Government will reduce the land revenue assessments, as it makes both ends meet with difficulty every year. Hence any improvement in the condition of landowners and peasants is almost impossible.

12. The *Rahbar* (Moradabad), of the 25th May, observes that Mr. Fagan, District Forest Officer, Satara, shot a native woman in the forest. His plea is that he mistook her for a bear, as she had covered herself with a blanket! It is wonderful that Forest Officers and sportsmen should be unable to distinguish between a woman covered with a blanket and a bear. The fact is that, natives being a conquered people, Europeans consider them even worse than wild animals. Had Mr. Fagan been a native, he would have paid dearly for his mistake.

RAHBAR.
May 25th, 1892.

13. A correspondent of the *Oudh Punch* (Lucknow), of the 19th May, observes that the *Pioneer* says that the rules regarding the grant of shooting passes to European soldiers are severe enough, and thinks that if they were strictly enforced by the Commanding Officers, collisions between soldiers and villagers would seldom occur. The *Pioneer* itself admits there has been a great increase in the number of such unfortunate incidents. But the soldiers have never been adequately punished, nor has the grant of shooting passes been withheld. Perhaps this will be done in future. To frame any Acts or rules is one thing, and to enforce them another. Setting aside "the shooting accidents," Europeans readily lose their temper and kick their servants to death if the latter happen to give them the least offence. In such cases the deaths are ascribed to a rupture of the spleen and the culprits escape scot-free. The fact is that Europeans rule the law and enjoy a perfect immunity from punishment. If any of them are sometimes sentenced to imprisonment, every kind of comfort is provided for them. Indeed, if they had no children to look after, they would prefer the jail to their own houses.

OUDE PUNCH.
May 19th, 1892.

14. The *Colonel* (Moradabad), of the 24th May, represents the imperial, the provincial and local taxes as a number of hungry birds picking and devouring silver coins scattered on the ground. The letterpress is as below:—

COLONEL.
May 24th, 1892.

WEALTH OF INDIAN PEOPLE.

The *Colonel*.—Eat up all the grain, leaving nothing.

15. The *Bhārat Jivan* (Benares), of the 23rd May, observes that during the debate on the Indian Councils, Bill in the House of Commons, some members accused the Government of India of despotism and brought other serious charges against it. Had any natives brought such charges, they would have been prosecuted under a number of sections of the Indian Penal Code.

BHARAT JIVAN.
May 23rd, 1892.

PRAYAG SAMACHAR,
May 26th, 1892.

16. The *Prayag Samachar*, (Allahabad), of the 26th May, gives the substance of the resolution of the Government of India regarding the formation of the provincial service, and observes that the offer of a few high appointments specified in the resolution is due to the agitation of the National Congress. Hitherto native civilians had to be content with Assistant Magistracies, occasionally a native being placed in temporary charge of a district for some weeks. The Government of India has not yet done full justice to the claims and aspirations of natives, but something is better than nothing. If they maintain the National Congress and make further progress in English education, the Government is sure to employ them more and more largely in the higher ranks of the public service.

NAIYAR-I-AZAM,
May 23rd, 1892.

17. The *Naiyar-i-Azam* (Moradabad), of the 23rd May, complains of the alleged ill-treatment of native cholera patients at Naini Tal. As soon as a native is attacked by cholera, or is supposed by a sweeper, desirous of gaining the good-will of the authorities, to be so attacked, the medical officer orders the police to get the man removed at once to a distant cavern set apart for the purpose; the doctor never examines the patient but depends entirely on hearsay; and the result is that sometimes men suffering from fever, diarrhoea, or any other disease, are dealt with like cholera patients. If the patient himself goes to the cavern, well and good; otherwise he is forcibly taken there by a number of sweepers. At the cavern four small cells, made of wooden planks, have been provided for such patients. They receive no medical aid, but a chaprasi, who lives at a distance, simply shuts them up in the cells. Some men who had been so confined perished from thirst, there being no man to supply water. Few natives at Naini Tal, except those who are permanent residents, have any relatives with them; and therefore when any of them are relegated to the cells, they have to live alone there. If they were allowed to remain at their houses in time of sickness, their friends and neighbours might tend them. Natives relegated to the cavern seldom survive, as might be expected. Lately a sweetmeat seller's wife, who suffered from fever and loose bowels, was forcibly removed to the cavern, and their house and shop were locked up. The shopkeeper and his other relations were consequently exposed to great inconvenience for several days, until Mr. Finn, Deputy Collector, was pleased to order the locks to be removed and to allow them to reoccupy the house and the shop. But, of course, Europeans are not treated in the same way. The other day a European teacher in the Priory School was attacked by cholera, but he was not required to leave his house, even though many European schoolboys also live in the same house. He succumbed to the attack. The distinction made between European and native patients is unjust. Nothing could be more unjustifiable than to compel a sick man to abandon his house and live alone in a distant forest, under surveillance. Natives have only God to appeal to. They are being treated much in the same way as were once the Spaniards in Spain.

NASIM-I-AGRA,
May 30th, 1892.

18. The *Nasim-i-Agra*, of the 30th May, in an article headed "Great Cruelty," observes that it has more than once drawn attention to some objectionable features of jail management. No distinction is made among convicts in the matter of labour. If a man belonging to the higher classes of the community happens to be sentenced to rigorous imprisonment for assault or any other such offence, the same kind of labour is exacted from him in the jail as from a habitual criminal, strong in body and accustomed to manual labour. The latter can have no difficulty in grinding corn or in working the oil-press, but such work must be intolerable to the former, who has never performed any hard labour all his life. Nothing could be more objectionable than to exact the same kinds of labour from all convicts indiscriminately. The editor lately had occasion to go to Cawnpore and pay a visit to the criminal courts there. He was surprised at a bad custom prevailing at that place: under-trial prisoners confined in the jail have to walk barefooted from the jail to the courts and back again to the jail. It is cruelty to make a man walk barefooted in the months of May and June, when the ground gets almost as hot as a frying-pan on the fire. On inquiring into the matter, he was told that prisoners were not allowed to wear shoes, in order to prevent assaults being committed by them on

Magistrates with their shoes. But this contingency could be provided against very easily, as was done by Munshi Niranjana Lal, the late Court Inspector of Police at Agra. The prisoners should be required to leave their shoes outside the court. The evil practices above referred to have only to be brought to the notice of Government to be stopped.

19. A correspondent of the *Oudh Punch* (Lucknow), of the 19th May, disapproves of the recommendation made by some Europeans for the abolition of capital punishment, on the

Treatment of convicts in jails.

ground that men who commit murders in cold blood deserve to be hanged by all means. The philanthropists who recommend the abolition of capital punishment should rather devote their energies to ameliorating the condition of native prisoners. No distinction of caste or religion is made among the convicts, all of them being treated in the same way. Very hard labour is exacted from them, and the less said of food and clothing supplied to them, the better. The food is so bad that even a dog would not eat it. Again, the prisoners in police custody are treated by the police with much cruelty.

ODDH PUNCH.
May 19th, 1892.

20. The *Alwaqt* (Gorakhpur), of the 25th May, condemns whipping as rather a barbarous kind of punishment, inasmuch as it causes very severe pain and is inflicted on that part of the

Whipping.

body which decency requires to be always covered and concealed from public view. Again, first and second class Magistrates are empowered to pass sentences of whipping. Every sentence of punishment passed by a Magistrate of the second class is appealable to the District Magistrate (even if the amount of fine does not exceed an anna) who has the power to remit the fine. The immediate execution of sentences of whipping is very objectionable, as in that case an appeal is quite useless. Does the Legislature consider a dozen of stripes a lighter punishment than a fine of one anna? A dozen of stripes is really equivalent to a month's imprisonment. The punishment of whipping should be abolished. It may be suited to the times when it was introduced by Government into this country, but the people have made great progress in civilization since. If Government be not prepared to abolish whipping, at least the accused should be given time to appeal against sentences of whipping, the execution of the sentences being deferred pending the disposal of appeal.

ALWAQT.
May 25th, 1892.

21. The *Alwaqt* (Gorakhpur), of the 25th May, adverting to the memorials submitted to the Local Government from the different parts of these provinces, through the efforts of an inhabitant of the Aligarh district, regarding the griev-

Memorial regarding the grievances of jurors and assessors in the North-Western Provinces and Oudh.

ances of jurors and assessors, observes that the subject is entitled to the consideration of the Government. There is another matter which deserves attention in this connection. A waiting room should be provided for jurors and assessors in the Sessions Judge's Courthouse. Owing to the want of such a room they have to stand under the shade of trees like common people. Indeed, there should be a waiting room even for witnesses.

ALWAQT.
May 25th, 1892.

22. The *Hindi Pradip* (Allahabad), for March, received on the 1st June, observes that religious fairs held in different parts of this country are very beneficial to native artisans and

Dispersion of the Hardwar fair.

shopkeepers, inasmuch as native manufactures find a large sale at such fairs. Hence Government should encourage such religious gatherings by every means in its power, but it is to be regretted that Government often interferes with them on the pretext of sickness. If proper sanitary arrangements were made, no sickness would break out. The sudden stoppage of a fair causes a great deal of unnecessary trouble and expense to people, as was lately the case on the occasion of the Mahabaruni fair. Such interference should be avoided in future, due precautions being taken to prevent the occurrence of any epidemic.

HINDI PRADIP.
March 1892.

23. A correspondent of the *Rahbar* (Moradabad), of the 25th May, expresses surprise that, on the one hand, the authorities are opposed to large religious gatherings on sanitary

The same.

grounds, while, on the other, they hold exhibitions every year in many districts, forcibly raising subscriptions from well-to-do persons for the purpose, and attracting large crowds of people by games, sports and pyrotechnic displays. Again, the writer complains that pilgrims were sent away from Hardwar in goods wagons and trucks and

RAHBAR.
May 25th, 1892.

that consequently many of them were attacked by cholera on the way. The result was that the disease followed in their footsteps. Even the Anglo-Indian newspapers now disapprove of the dispersion of the fair. Instead of dispersing the gathering in such an objectionable way, the authorities should have contented themselves with improving the sanitary arrangements. In that case the disease would not have done so great harm.

BHARAT JIWAN.
May 23rd, 1892.

24. The *Bharat Jivan* (Benares), of the 23rd May, observes that men are struck with horror and wonder at the cruel and inhuman treatment of pilgrims by the police at Hardwar. The police officials appointed to disperse the fair were generally Musalmans, and the high-handed proceedings of which they were guilty are well described in a letter published in a late issue of the *Statesman*. The police did not respect sex or age. Women, who were found standing on the banks of the river or at the doors of temples, were at once seized and taken outside the fair, no time being allowed them to await the arrival of their male relations, who were still bathing or were inside the temples. The helplessness and anxiety of native women, when removed from the protection of their male relations at such large gatherings, may be easily imagined. Men, while engaged in taking food, were forced to leave their food and driven away like flocks of sheep. The breaking up of the fair was intended to save pilgrims from cholera, but is starvation conducive to health? The Local Government praises the police officials in its resolution, while hundreds of thousands of men are bitterly complaining of their misconduct. Is this not an insult to public opinion? Mr. Holmes, the District Magistrate, says that the police exercised no tyranny and oppression. In his presence the police might not have ill-treated the pilgrims, but how can he say that the conduct of the police was equally unobjectionable in his absence? Dr. Simpson has clearly pointed out the defects of the sanitary arrangements.

RIYAZ-UL-AKBAR.
May 24th, 1892.

25. The *Riyaz-ul-Akbar* (Moradabad), of the 24th May, observes that there is a general complaint against the police in the matter of their treatment of Hardwar pilgrims. But probably the pilgrims themselves are chiefly to blame for the treatment they received: they might have shown unwillingness to depart, and in that case the police could not help using force in order to disperse the fair in accordance with the instructions of Government. The police would have incurred the displeasure of the authorities had they shown the least want of firmness. Government has done all it could do to conciliate the people by recording a resolution on the subject. Some police officials who grossly misbehaved themselves might be punished, but it is difficult to identify them. The popular agitation will, no doubt, have some effect on the police and induce them to show greater consideration to the people on such occasions in future.

NYAYA SUDHA.
May 25th, 1892.

26. The *Nyaya Sudha* (Nagpur), of the 25th May, refers to a public meeting held at Wardha on the 17th idem, under the presidency of Mr. Gupta, Barrister-at-Law. The meeting passed a resolution expressing its gratitude to the Chief Commissioner for promoting two natives to the posts of Deputy Commissioners and praising him for his justice and sympathy.

SARASWATI PRAKASH.
May 1892.

27. The *Saraswati Prakash* (Benares), for May, states that the editor has had to endure great hardship for circulating R. L. Varman's advertisement, and warns other journalists against circulating such notices.

AKHBAR-I-IMANIAH.
May 23rd, 1892.

28. The *Akbar-i-Imaniah* (Lucknow), of the 23rd May, states that, on the 18th idem, the City Magistrate of Lucknow summoned to his court some editors who had circulated obscene advertisements with their newspapers and warned them against doing so in future. (The *Karnamah*, Lucknow, of the 25th May, states that, as Government has taken exception to the circulation of such advertisements, no man should send them to the *Karnamah* office for the purpose in future.)

29. The *Urdu Akhbār* (Moradabad), of the 13th May, observes that Government takes exception to the use of strong language by native editors, but that it is itself responsible for their use of such language: when they make any representations to it in very mild terms, it turns a deaf ear to them. At last, their patience being tried, they indulge in strong language and succeed in attracting its attention.

URDU AKHBAR.
May 13th, 1892.

III.—LEGISLATION.

30. The *Najm-ul-Akhbār* (Etāwah), of the 30th May, referring to the Village Sanitation Bill, observes that Government will make advances to landholders for the repair and construction of wells, the advances being subsequently repaid by the landholders with interest. But Government should take no interest on such advances and assist in the encouragement of village sanitation in that way.

NAJIM-UL-AKHBAR.
May 30th, 1892.

IV.—LOCAL.

31. The *Saraswati Prakash* (Benares), for May, complains that, some ghats at Benares being out of repair, accidents are likely to occur. The Municipal Board should soon execute the necessary repairs.

SARASWATI PRA-
KASH.
May 1892.

32. The *Nasim-i-Agra*, of the 30th May, complains that the water-pipes at Agra yielded no water during the day and night of 27th idem, to the great inconvenience of the citizens. Why do the water-works so frequently get into disorder?

NASIM-I-AGRA.
May 30th, 1892.

33. The *Almora Akhbār*, of the 23rd May, in its local news column, complains that the sun and the winds being unusually hot and strong, not a single blade of green grass is to be found in any field. Cattle greatly suffer from the scarcity of fodder and water. Cholera is very prevalent and has already carried away more than a thousand people in the whole division. Ten or twelve men have fallen victims at Almora city; and the people, being frightened, are raising subscriptions to feed Brāhmans and to offer prayers to the goddess Durga. Prices continue to rise, and the scarcity of drinking water is another source of great inconvenience to the people. No proper arrangements have been made for the supply of water from the Government water-works. The strong and powerful can take as much water as they like, while the weak and poor are left without any.

ALMORA AKHBAR.
May 23rd, 1892.

ALLAHABAD,
The 4th June 1892.]

PRIYA DAS, M.A.,
Govt. Reporter on the Vernacular Press of Upper India.

20. The first of these is the fact that the water is not pure. It is not only impure, but it is also very hard. This is due to the fact that the water is full of mineral salts, and these salts are very hard on the pipes and the machinery. It is also very hard on the people who drink it. It is very hard on the stomach and the bowels, and it is very hard on the nerves. It is very hard on the whole system. It is very hard on the life.

THE SECOND OF THESE

21. The second of these is the fact that the water is not pure. It is not only impure, but it is also very hard. This is due to the fact that the water is full of mineral salts, and these salts are very hard on the pipes and the machinery. It is also very hard on the people who drink it. It is very hard on the stomach and the bowels, and it is very hard on the nerves. It is very hard on the whole system. It is very hard on the life.

THE THIRD OF THESE

22. The third of these is the fact that the water is not pure. It is not only impure, but it is also very hard. This is due to the fact that the water is full of mineral salts, and these salts are very hard on the pipes and the machinery. It is also very hard on the people who drink it. It is very hard on the stomach and the bowels, and it is very hard on the nerves. It is very hard on the whole system. It is very hard on the life.

Why do the water-works so frequently become inefficient?

23. The answer to this is that the water is not pure. It is not only impure, but it is also very hard. This is due to the fact that the water is full of mineral salts, and these salts are very hard on the pipes and the machinery. It is also very hard on the people who drink it. It is very hard on the stomach and the bowels, and it is very hard on the nerves. It is very hard on the whole system. It is very hard on the life.

THE FOURTH OF THESE

24. The fourth of these is the fact that the water is not pure. It is not only impure, but it is also very hard. This is due to the fact that the water is full of mineral salts, and these salts are very hard on the pipes and the machinery. It is also very hard on the people who drink it. It is very hard on the stomach and the bowels, and it is very hard on the nerves. It is very hard on the whole system. It is very hard on the life.

THE FIFTH OF THESE